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What The War Teaches or The Greatest Lessons of 1917

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THE GREATEST LESSONS OF 1917

"We must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Our subject is, "The Greatest Lessons of 1917." You will find the text in John 9:4, "We must work the works of Him that sent me, while it is day: the night cometh, when no man can work." You may not see at first the connection between the subject and the text, but you will as we go on, and especially as we close. The year that is just ending is the most momentous that any man now living has ever seen. There is reason to suppose that 1918 will be still more momentous, but that still lies in the future, about which it is not very safe to speculate. The day in which we are living is the day of the largest opportunity and loudest call to unstinted self-sacrifice and untiring service. I would rather live today than any day of this old world's history. Every year has its lessons, but no other year is so rich in lessons as this.

I. THAT THE BIBLE IS THE WORD OF GOD.

The first great lesson that 1917 teaches is that the Bible is the Word of God.

There has always been abundant proof that the Bible is the Word of God, but the occurrences of the present year give fresh, up-to-date illustration and proof that it is so. The year 1917 proves that the Bible is the Word of God in three ways:

1. First of all, the year 1917 proves the Bible to be the Word of God by fulfilling its prophecies. Fulfilled prophecy is conclusive proof that the Bible is the Word of God. Any book that has the power of looking centuries into the future and predicting with minuteness, precision and accuracy of time person, place and circumstance, events to occur centuries later, must have for its Author the only Being in the universe that knows the end from the beginning, that is, God. Three lines of prophecy have been particularly fulfilled this year:

(1) First, prophecies about the Jews. There are two lines of prophecy concerning the Jews that have been fulfilled in a striking way during the past

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year. In the first place, prophecies regarding the sufferings to come upon the Jews in consequence of their disobedience to the revealed will of God as given through Moses. In Deut. 28:37, 41, 47, 48, 58, 59, 64-67 we read, "And thou shalt become an astonishment, a proverb, and a by-word, among all the peoples whither Jehovah shall lead thee away. . . . Thou shalt beget sons and daughters, but they shall not be thine; for they shall go into captivity. . . . Because thou servdst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things; therefore shalt thou serve thine enemies that Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses, and of long continuance. . . And Jehovah will scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot; but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have no assurance of thy life. In the morning thou shalt say, Would it were even, and at even thou shalt say, Would it were morning; for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." These predictions made so many thousand years ago, have been in the process of fulfillment for centuries, but never have they been so remarkably fulfilled as during the past year, notably among the Jews in Poland, but also in other lands. In the second place, a second line of prophecies concerning the Jews have been fulfilled in a notable manner

in 1917, namely, prophecies concerning the returning fullness of blessing and glory that is to come to Israel, and their return to their native land. These promises of future glory for Israel have for centuries seemed impossible of fulfillment, but today we see them in course of fulfillment before our very eyes. This is indicated in two ways: first, by the place the Jew now occupies in the government of nations. There is not time to go into this in detail, but if there were it could be shown that to an amazing extent the leading men in the control of the government and commerce and international relations of England and France and Germany are Jews. The man who stands at the forefront in Russia at the present time, Trotzky, is a Jew. A Russian friend who left Petrograd Nov. 29th and who is well informed told me today that there are forty men who really rule there, and that thirty of these forty are Jews though they have taken Russian names. The Jew will have much to say about the settlement of the present war. In addition to this, we have the recent capture of Jerusalem by the English forces, and England's declaration that Jerusalem is to be turned over to the Jews. In such things as these there is the clearest indication that we are well on the way toward the fulfillment of the seemingly incredible prophecies of the Bible regarding the future glory of the Jew, when "the times of the Gentiles" shall have ended. For centuries Jerusalem has been trodden down of the nations (that is, the Gentile nations), as the Lord Jesus predicted it would be (Luke 21:24); and now that "the times of the Gentiles" are near their fulfillment Jerusalem is apparently about to pass from the Gentiles back to the Jew, as our Lord predicted it would (Luke 21:24).

(2) A second class of prophecies has been fulfilled in a remarkable way during the year that is just ending, and that is prophecies concerning war. The Bible declares that in the last days of this dispensation there shall be a multiplying of wars. Our Lord said, "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and king-

dom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail." (Matt. 24:6-8. See also Jer. 25:26-33.) And God declared through the prophet Daniel, in Dan. 9:26, that "Even unto the end (i. e., the end of this dispensation) shall be war." A short time ago these prophecies seemed impossible of fulfillment. Our wise men, our philosophers and our statesmen said that a great war was an impossibility. We had our Hague Conferences, and built our Peace Palaces, and on the very day of the outbreak of the war, the representatives of different nations were gathering at Geneva for a Peace Conference. Any one who dared to say that the most awful war in the world's history was coming was regarded as a crank and a fanatic. A few years ago, before the outbreak of the present war, The Christian Herald wrote to me and to different persons in this country and across the water, asking our opinion about these Peace Movements, and whether we thought that there ever could be another great war. In answer to this letter of inquiry, I wrote that I was in favor of anything that made for peace even temporarily, but that as far as there never being another great war was concerned, I knew my Bible too well not to know that there could not be permanent peace, but that there was ahead of us the most awful war in all the world's history. Many regarded me as a crank for this statement of opinion, but where are we today?

(3) There is a third class of prophecies in process of fulfillment this year, that is, prophecies concerning the last days. We read in 2 Tim. 3:1-5, "But know this, that *in the last days* grievous times shall come. For men shall be *lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents,* unthankful, unholy; without natural affection, *implacable* (or, trucebreakers), *slanderers,* without self-control, fierce, no lovers of good, *traitors,* headstrong, *puffed up,* lovers of pleasure rather than lovers of God; *holding a form of godliness* (Gott mit uns), but *having denied* the *power thereof.*" Until comparatively recently, social philosophers, theologians and popular preachers had persuaded themselves, and sought to persuade us, that we were

hurrying at express rate toward a millennium of universal peace, righteousness and love. Any one who ventured to point to the plain predictions of God's Word regarding "the last days" was regarded as belonging "to a second-class school of religious fanatics." But what has been the history of 1917? It is pictured exactly in these ignored or despised words of Paul which I have just read. If this year 1917 had sat before the camera it could not have been more accurately photographed than it is here in God's camera.

2. The year 1917 proves the Bible to be the Word of God in a second way, that is, by illustrating and confirming its teachings. The teachings of the Bible that have been illustrated and confirmed this year are very many. I will call your attention to but three. First of all, 1 John 2:17, "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Every year for centuries has been a confirmation of this verse, but never has the transitory character of this present world been more wonderfully illustrated than in the year 1917, when dynasties are changing, thrones are tottering, forms of government are crumbling and dissolving, fortunes are vanishing, reputations are going, and all earthly things are passing away in a most astounding manner. Second, Jer. 17:5, "Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." We have been trusting in man, putting our confidence in the arm of flesh; we have depended upon our great statesmen, our great philosophers, our great scientists, and our great soldiers. We have departed from God; we have ignored Him in our plans. When I say "we" I mean not only America, but all the nations of the earth. And the arm of flesh has failed us; the unexpected has happened, time and time again. Ruin has overtaken all nations. Men have been wondering why God did not stop the war. If men choose to put their trust in one another instead of in Him, why should He not in His infinite wisdom and righteousness let men drink to the dregs the bitter cup which they have mixed for themselves? It is but a fulfillment of His own Word. In the third place,

the year 1917 has wonderfully illustrated and confirmed the teaching of the Word of God regarding the essential total depravity of man at his best natural estate. The Bible teaching that man, until born again, is at enmity with God (Rom. 8:7), that his will is perverse, his affections corrupt, and his mind blinded, has been much doubted in recent years, it has been held to be a false representation of human nature, but the events of 1917 make it as clear as day that it is an exact picture of man as he is without God. The year has brought clearly to light what rulers and people are at heart, and what has been brought to light is in exact accordance with the teaching of the Bible.

3. The year 1917 has proved the Bible to be the Word of God in a third way, that is by the way in which the Bible meets present day needs, the deepest needs of men and women in this year of our Lord 1917. To what book shall we go in such strange and trying days as these are? There is but one book to which we can go. Last Monday there was a striking editorial in the Los Angeles Times. The Los Angeles Times is not supposed to be a religious paper, but the editor writes: "The Bible is the one great book for all peoples and all times. In it is to be found the inspiration for all civilization and all material and spiritual advancement of individuals and nations. The time will come when the Bible will be read and studied, not only in Sunday-schools, but in all the public schools of the country. The time will come when to be unacquainted with the Bible and the wisdom it teaches will mark a man as uneducated, if not indeed unfit for his duty to himself, his family, and to society at large." This statement is undoubtedly true, at least in so far as it says that "the Bible is the one great book for all peoples and all times." The year now closing has proved this beyond a question. How utterly insufficient for such days of reality and storm and stress and crisis in individual, social, commercial and national life as these, are such shallow and vapid philosophies as Christian Science, Theosophy, New Thought, Spiritualism and all similar mixtures of bombast and hot air, but how all-sufficient is the

Divine philosophy of God's own and only book—the Bible.

II. THE CERTAINTY OF THE EXISTENCE, CUNNING AND POWER OF A PERSONAL DEVIL.

The second great lesson that the year 1917 teaches is the certainty of the existence, cunning and power of a personal Devil. Belief in the existence of a personal Devil such as is pictured, not in Milton or Goethe, but in the Bible, had well-nigh died out among men, but the events of the past year can be explained only by postulating his existence. How can you account for the Kaiser and his infamous generals, Von Bissing and the rest, except by seeing the Devil back of them, just such a Devil as the Bible describes? How can you account for the abominable utterances, not only of such demonized philosophers and political writers as Nietzsche, Treitschke, and Bernhardi, but of such hitherto highly esteemed critics, theologians and philosophers as Harnack, Deissmann and Eucken, except by discerning a very brainy, very astute Devil back of them? It is not hard to believe in a personal Devil today, indeed, it is a mark of a lack of logical acumen and candor not to believe in his existence.

III. THAT THERE MUST BE A HELL IN THE WORLD TO COME.

The third great lesson of the year 1917 is that there must be a hell in the world to come. In recent years men have had no faith, or a very hazy faith, in there being a very dreadful hell in the world to come, but these present days demand Hell. What else can compensate for the nameless, indescribable atrocities committed by German officers of culture and intelligence upon the women and children of France and Belgium, but a hell as awful as that described in the Bible? In the light of the events of the present year, of course, there is a hell. If there were not, there would be a strange and unaccountable lack in the moral order of the universe. If I did not believe in Hell in such days as these it would be difficult for me to believe in a holy and righteous God.

IV. THE TERRIBLE RESULTS OF THE EVOLUTIONARY HYPOTHESIS WHEN CARRIED TO ITS LOGICAL CONCLUSIONS.

The fourth important lesson of the year 1917 is the terrible results of the evolutionary hypothesis when carried to its inevitable logical conclusions. There is not time to go into that at any length, but if there were I could show you by quotations from Nietzsche, Treitschke, Bernhardi, Klaus, Wagner and other German philosophers and political writers, upon whose writings lies the immediate responsibility for the present war, that the war was the direct product of German Neo-Darwinism. For example, Friedrich Wilhelm Nietzsche, to whose philosophy more than that of any one else the German state of mind that led to this war is due, says in his book, "The Joyous Wisdom," Section 377: "We children of the future do not by any means think it desirable that the kingdom of righteousness and peace should be established on the earth. . . . We rejoice in all men who, like ourselves, love danger, war, and adventure. . . . We count ourselves among the conquerors; we ponder over the need of a new order of things, even of a new slavery—for *every strengthening and elevation of the type* 'man' also involves a new form of slavery." Of course, the whole meaning of this is that *the survival of the fittest,* Darwinian evolution in its extremist form, is a beneficial thing, and demands war as a beneficial institution. Klaus Wagner, in his book, "War," page 183, says, *"Unless we choose to shut our eyes to the necessity of evolution,* we must recognize the necessity of war. We must accept war, which *will last as long as development* and existence; we must accept eternal war." Prof. Ernst Hasse says in "Die Zukunft des Deutschen Volkstums," page 126, "'War is the father of everything,' says Heraclitus. It will be the father of the new German race of the future." This was written as long ago as 1908. The evolutionary origin of this opinion is evident to any one familiar with evolutionary teaching. General von Bernhardi says in his famous book, "Germany and the Next War," to which many attribute the present war more than to any other single writing,

"The efforts directed toward the abolition of war must not only be termed foolish, but absolutely *immoral,* and must be *stigmatized as unworthy of the human race.* . . . The weak nation is to have the same right as the powerful and vigorous nation! *The whole idea represents a presumptuous encroachment on the natural laws of development.*" Heinrich Treitschke, whose teachings share with those of Bernhardi and Nietzsche the dishonor of being chiefly responsible for the present ruthless war spirit in Germany, says in his book, "Politics," Volume 1, page 121, "The Germans let the primitive Prussian tribes decide whether they should be put to the sword or thoroughly Germanized. Cruel as these processes of transformation may be, they are a blessing for humanity. *It makes for health that the nobler race should absorb the inferior* stock." Of course, such a philosophy is clearly evolutionary. No one can read the writings that created in Germany the spirit that led to this war and that inspired the methods by which this war has been carried on, without seeing that this war is the harvest of the seed that Darwin sewed when he gave to the world his theory of Evolution by Natural Selection, and that Herbert Spencer sowed when he gave to the world the phrase, "The survival of the fittest" and the philosophy that this phrase embodies. The Germans are persuaded that they are "the fittest" and therefore that the Belgians and the rest of "the inferior stock" must get out, and that it does not matter much how they are exterminated. This may seem to some of you like evolutionism gone mad, but in point of fact it is only evolutionism carried to its logical issue. It is the direct outcome of the type of philosophy that has ruled our colleges and universities, and even some of our theological seminaries, for a generation. We are talking about the necessity, for our safety's sake, of getting the German language out of our schools; it is far more necessary for our safety, and for the safety of the whole human race, that we get this soulless, cruel, remorseless philosophy of evolutionism, the egg of which was laid in England and hatched in Germany, out of our universities, colleges and high schools. Sow evolutionism as taught by

Darwin and Spencer and you reap Nietzsche, Treitschke and Bernhardi, and then you find you reap the present war, with its cruelty, its lust, its murder, its rape, its agony, its death, and almost universal dissolution and hell. It was interesting week before last to hear Prof. Shailer Matthews saying in this city that the German philosophy must go, when there is no one in all the land who has more persistently labored than he to get us to do all our theological thinking in the terms of German philosophy and German criticism. If he really means what he says, he would better retract and recall some of the stuff which he has been sowing broadcast among ministers and theological students in the past six months.

V. THE APPALLING RESULTS OF GERMAN RATIONALISM AND DESTRUCTIVE CRITICISM.

The fifth important lesson of the year 1917 is the appalling results of German Rationalism and Destructive Criticism. This war could never have been if an increasingly numerous body of German scholars since 1833, when David Strauss gave to the world his "Leben Jesu," had not been undermining the faith of German preachers, and through them the faith of the German people in the Bible as the inerrant Word of God. If the German rulers and people had continued to believe as Luther, whose four hundredth anniversary we celebrated this year, taught them to believe, then this war never would have been. But David Strauss, Ferdinand Baur, Wellhausen Graf, Friedrich Delitzsch and the rest have done their work, and behold, the war and its shame and its agonies, its death, its destruction, turning the earth that was fast becoming a terrestrial paradise, into a terrestrial Inferno, and this same Rationalism, and this same Destructive Criticism, destructive in more senses than one, we are teaching and exploiting and supporting in our theological seminaries throughout our land today, Yale, Andover, Union, Newton, Crozier, Chicago University, and many others. Are we Americans fools? Can't we lay to heart a lesson that is written so large over the year 1917?

VI. THE INSUFFICIENCY OF INTELLECTUAL CULTURE, SCIENCE, AND PHILOSOPHY TO REGENERATE THE INDIVIDUAL, OR BRING IN THE KINGDOM OF GOD.

The sixth great lesson of the year 1917 is the insufficiency of intellectual culture, science, and philosophy, to regenerate the individual, or bring in the kingdom of God. In recent years many preachers and churches have tried to substitute regeneration by culture and education for regeneration by the power of the Holy Spirit working through the instrumentality of the Word of God, and they have sought to bring in the kingdom by culture, science, philosophy, sociology, instead of by hastening the coming of the King. Indeed, they fancied they could dispense with the King altogether, and have the kingdom without the King's coming. The year 1917 proves the utter futility and folly of all this. Every unprejudiced scholar knows that the highest purely intellectual culture in recent years has been in Germany, that Germany is the land in which what is called science and philosophy have blossomed and born fruit as in no other land. England, Scotland and America have been selecting their brightest men and sending them to Germany to complete their education. Germany illustrates to the full what science and philosoph / and purely intellectual culture can do, and behold the result! Is Germany the kingdom of God on earth? No, it is the kingdom of William, the Second, and the Devil. The leaders in Germany, university bred men, many of them university professors, are displaying the most appalling brutality, the most conscienceless lying, the most shocking inhumanity, the most astonishing disregard for the most sacred rights of women and children, the most complete moral degenercy the world has seen for centuries. Germany's *"Superman"* when he is unmasked proves to be the Devil. From this time on Americans, English or Scotch will as soon think of sending their children to a smallpox hospital as a health resort as to Germany for the development of their manhood.

VII. THE UTTER FAILURE OF MAN WITHOUT GOD.

The seventh great lesson of the year 1917 is a lesson every year since the fall of Adam has taught, but this year with peculiar emphasis, and that is, the utter failure of man without God. For years now the doctrine that has been most popular in many circles has been the Doctrine of the Dignity and essential Deity of Man. It has not been said right out, perhaps, but it has been implied in much that has been said in poetry, novels, science, philosophy, and even theology, that man is sufficient unto himself and could get along very nicely without God. We have dropped God out of our science. We have dropped God out of our philosophy. We have dropped God out of our ethics. We have dropped God out of our statesmanship, our legislation, our education, our psychology, our sociology. Man is the whole thing. "And He that sitteth in the heavens has laughed" (Ps. 2:4) and said, "Go on without me and see where you will get." And where have we gotten? To Hell! Man has proved an utter failure. At the present time he has proved a success at nothing else but at destroying his fellowmen. "Oh, look at our inventions," we have been crying. "Look at our telegraph and telephone, by which we talk to people thousands of miles away. Look at our steam cars, by which we fly across the land. Look at our steamships, by which we fly across the water, and our aeroplanes, by which we fly through the air (and kill innocent little children at school and babes at their mothers' breasts), and our submarines, by which we fly under the water." Yes, and what is the principal use to which we see them all being put in this year of grace 1917? To kill men, women, and innocent babes. Man is an utter failure left to himself. We need God. Ignoring God, the nations of the earth have plunged into war. They are all war-weary. They all want to quit, but nobody knows how, except the Russians, and they are making the worst botch of it of all. We need God, oh, how sorely we need God, and we need the old Gospel, too, the Gospel of Christ crucified for His enemies, risen, coming

again. We need not only to have it preached, but applied to life.

VIII. THE FOLLY OF LIVING FOR THE WORLD AND WHAT THE WORLD HAS TO GIVE.

The eighth great lesson of the year 1917 is the folly of living for the world and what the world has to give. God is always crying, "If then ye be risen with Christ, seek those things which are above, where Christ is seated on the right hand of God; set your affection on things above, not on things on the earth." (Col. 3:1, 2.) But the events of the present year have been crying it out with a voice of thunder. See how thrones and governments are toppling; see how fortunes are vanishing into thin air; see how forms of governments are changing and passing; see how men are dying; see how homes are going to pieces; see how reputations are tumbling; see how vast armies are passing from the field of honor into the shades of Sheol. Oh, what folly in such days as these to live for money, honor, fame, pleasure, or anything else that belongs to this fast fading mundane sphere. "Seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3:1,2.)

IX. THE COMING OF OUR LORD JESUS DRAWETH NIGH.

The ninth great lesson of the year 1917 is, *the Coming of Our Lord Draweth Nigh.* The present state and course of things cannot go on much longer. Something new, altogether new, must happen. And to the thoughtful man the only new thing that promises any permanent solution of our grave and overwhelming perplexities and embarrassments is the long-promised coming of King Emmanuel. The times are ripe for it. Furthermore, these are just such days as God tells us will immediately precede the rising of the Morning Star, the soon rising of the Son of Righteousness with healing in His wings, the

glorious coming of King Jesus. Let me read you again from the Bible God's description of the days that immediately precede the coming of the King: "But know this, that in the last days, grievous times shall come, for men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." (2 Tim. 3:1-6).) Now turn from that dark picture that is being fulfilled right before our eyes, and look at another that begins with great darkness, but ends in unutterable brightness and glory, Luke 21:25-28. "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. *But when these things begin to come to pass,* look up, and lift up your heads; because your redemption draweth nigh."

X. THE FOLLY OF SETTING DATES.

The tenth lesson that the year 1917 teaches is closely connected with the ninth, that the coming of our Lord draweth nigh, and should always be kept in mind in connection with that. *This tenth lesson is the folly of setting dates for the return of our Lord, or for specific events connected with His return.* Our Lord Himself has warned us in the most solemn way that we must not presume to do this. He says, "It is not for you to know times or seasons, which the Father hath set within His own authority" (Acts 1:7). The year 1917 has abounded to a hitherto unexampled degree in men who in defiance of God's Word have presumed to more than hint that Jesus would come for His Church at Pentecost this year, and when Pentecost had passed they taught that He would come at the "Feast of the Trumpets" in September. I implored one

brother that he would not print what he had written on this subject, which was plainly unscriptural. Printed, however, it was, and circulated by the tens of thousands, resulting in the delaying of God's work, the wasting of God's money, the dishonoring of God's Word, and the bringing of the Blessed Hope into reproach, and now in thirty-six hours 1917 will have passed into history, the Lord is not here and Jesus Christ is saying again in a voice like the voice of many waters, "It is not for you to know times or seasons, which the Father hath set within His own authority."

XI. WE MUST WORK THE WORKS OF GOD WHILE IT IS DAY, FOR THE NIGHT COMETH WHEN NO MAN CAN WORK.

Now we come to the eleventh and last great lesson that this year 1917 teaches to which we have time to listen this morning, *we must work the works of Him that sent Jesus Christ while it is day: the night cometh, when no man can work.* It is certain that we are fast hurrying toward the end, fast hurrying toward that dark night that shall precede the sunrise. Fast hurrying toward the night when no man can work. Fast hurrying toward the closing of the days of opportunity at home and abroad. If you have money to give, give it now. One hundred dollars now will mean more than thousands or even millions a little while from now. Are stocks down now? They will be up, up in the air, a little while from now. Have you prayers to pray? Pray them now. They won't count a little while from now. Have you souls to save? Save them now. Get to work at it at once, for the night is fast hurrying on when no man can work. Have you sins to confess? Confess them and put them away before the sun goes down tonight. Have you misunderstandings with your fellowmen to be straightened out? Up and at it, the night cometh when they will all be asleep and you cannot reach them. Listen once more to Jesus as He says again in the words of our text, "We must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

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